

faith and love, and mount up in that glorious career where ye shall run and not be weary, and where ye shall walk and not faint.

Text: I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.—John 5:43.

Nothing could be more pathetic, more expressive of the sorrow of disappointed love than those passages in which the Lord complains of his rejection by the Jews. Judged by the numerical results his mission was a comparative failure, and he seems to feel it most keenly. His was a national mission, and he had the most peculiar and tender interest in it. He came to his own,—like a father who naturally expects love and loyalty from the members of his family, those for whom he toils and suffers. He came in his Father's name. There was no lack of authority. The Father sent him. The Father sanctions his mission. The Father testifies to him in mighty works and unparalleled wonders. Their rejection of him was unnatural and irrational. There was a willful and obstinate perversity in their conduct which stung him with the poignant sting of ingratitude. Why should they reject the One who loved them as he did with that great love of his great heart, the One also who had led them and saved them thro all their national life.

The element of perversity in their conduct was also exhibited in their readiness to run after false christs, those who came in their own name, and with no saving power to accredit their claims. This foolish credulity is a melancholy trait of human nature. Barnum once said that the American people dearly loved to be humbugged. But this characteristic is not exclusively American. In religious matters the whole race appears to have an insatiable relish for humbuggery. A Confucius, or a Mahomet, or a Gautama, or a pope, or a crank, or any other sort and size of an imposter may come, and the multitude runs after him immediately crying out: "This man is the great power of God." It is this credulity and this itching for something new and sensational in religion, particularly something which will be easier on sin than the old Gospel, which constitutes today, as it did in the times of our Savior, the most formidable obstacle to true religion. It is folly to attempt to adapt the church to this false and pernicious sentiment. Our Lord did not do it, and neither should we. You may disguise Christ, but if you keep him at all, this giddy multitude will leave you as soon as they find that Christ is with you.

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BRETHREN EVANGELIST

The Mission Field

October Report of the Missionary Board of the Brethren Church

GENERAL FUND

Mrs. J. C. Cassel, Philadelphia,	\$ 2 00
N. C. Nielsen, Herrington, Kan.,	3 00
E. C. M. Grazier, Warriors Mark, Pa.,	60
Clinton Wilson, Sergeantsville, N. J.,	1 00
R. Garber, Ft. Scott, Kan.,	1 00
Etta Crawford, Dunple, Mo.,	1 20
M. O. Horne, Columbus, O.,	35
Will and Ida Meyers, Nevada, Mo.,	2 00
California church, per M. Shively,	5 00
Mrs. Jonas Flickinger, Waterloo, Iowa,	30
C. D. Flickinger, " "	40
King's Children, " "	6 71
Barrel money, " "	1 88
Mrs. E. A. Shaulus, " "	2 00
Cora Snyder, " "	6 00
Prof. and Mrs. J. Allen Miller, Ashland, O.,	3 00
Ira D. Slotter, " "	1 00
King's Children, " "	2 25
Leah Sprinkle, Sterling, Ill.,	1 00
Y. P. S. C. E., Oakville, Ind.,	2 30
Z. H. Copp, Dayton, O.,	5 00
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	\$47 99

CHICAGO FUND

C. Rowland, Lanark, Ill.,	\$20 00
Brooklyn Friends,	1 55
A Sister,	10
A Friend,	7 30
Church Collection, Chicago Mission,	1 22
Sabbath School, " "	1 11
P. J. Mans, Mexico, Ind.,	90
Church Collection, Chicago Mission,	1 54
Sabbath School, " "	1 50
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	\$35 22

WASHINGTON FUND

Washington City Church,	19 92
Penna. S. S. C. E.,	5 00
Mrs. M. O. Nininger, Bethany, Va.,	8 02
Mr. and Mrs. Wm. Driscoll, Downsville, Md.,	1 00
D. C. Moomaw, Roanoke, Va.,	4 00
J. R. Leedy, Toms Brook, Va.,	1 00
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	\$38 94

EXPENDITURES

Cash paid direct Miss Sadie Gibbons,	11 28
" " " " " "	3 94
Order No. 40, Chicago Mis., Sadie Gibbons,	10 00
" " 42, " " Rent R. J. McClure,	20 00
" " 39, Wash., W. M. Lyon,	30 00
" " 41, Z. H. Copp, Dayton, O.,	5 00
Cash paid direct to Z. H. Copp, Dayton, O.,	5 00
" " " " W. M. Lyon, Wash.,	38 94
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	\$124 16
Offerings previously reported,	\$213 05
October offerings,	122 15
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Total,	\$335 20
Expenditures previously reported,	\$211 47
" for October,	124 16
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	\$335 63

While the October offerings were about twice the amount of the previous month they were still fifty dollars less than the current expense of the Board.

JACOB C. CASSEL,

No. 709 Arch St.

Sec. M. B. of the B. C.

PLEDGES TO WASHINGTON CITY CHURCH BUILDING FUND

Rev. J. M. Freeland, Terra Alta, W. Va.,	\$ 5 00
Mrs. Daniel Crofford, Johnstown, Pa.,	5 00
M. H. Fike, Meyersdale, Pa.,	2 00
Previously reported,	480 53
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Total,	\$492.53

W. M. LYON.

Indiana Mission Field

At the state conference I was chosen by almost a unanimous vote to serve another year as state evangelist. I thank you, brethren, that you thought me worthy. With some misgivings I cheerfully accept. I began immediately at Camden; closed a ten days' meeting with a glorious little communion. The rain was pouring down. We did not rejoice that there were only a few there, but we did rejoice that there were a few present.

From Camden I went home and moved my little family and all to North Manchester. The latter place has better railroad facilities. My next work was at Zanesville. A five days' meeting resulted in closing with a fair interest. I may continue to work at this place during the year. I think it prudent to try to build up the broken down classes where they have good property and a nice class of members when they are united. The Mission Board is at a loss to know what to do as there is such a small sum money pledged this year. One month has passed and I have not been idle. Brother ministers, have you an eye on this work? I got letters from good brothers and sisters, saying "can't you come and help us?" I am advised to take some pastoral work so that the financial part will not be so difficult to handle. I may do so. If I do I will work on the principle "that a half loaf is better than no loaf at all," and visit the mission points during the week. These are the points I have in mind at present: Camden, Plevna, Marion, Zanesville, Linkville and Pleasant View. Dutch Town must also be cared for. The new house is almost ready to dedicate. Some of the above places have good property, but without help may be lost to the Brethren church. You see, brethren, the Indiana mission field is white unto the harvest, but the laborers are few. Pray ye the Lord of the harvest that a small portion of the bountiful harvest be freely given and that the ministers see to it that the gospel plan of laying by on the first day of the week be observed and let the deacons see to their report. Some of the Indiana ministers are active in this and they have found out that it does not hinder but it helps in their own support. The command is "Go ye." The promise to the *goers* is "Lo I am with you,"

I find that the church that is missionary, let it be ever so poor, is alive and the church that is very rich and not willing to help others is dead. The same is true of individuals. If I give five dollars then I am a five dollar missionary. If I give five cents then I am a nickle missionary. Very poor widows, small children and cripples might be nickle missionaries, but able bodied men in this country ought to put away childish things and be at least a dollar missionary.

Well I had no thought of writing all this when I began. I know some are saying that there is too much said about money in the paper, but as a rule the ones that complain most give least. Brother, how much will you give to stop this begging?

B. H. FLORA.